

A
SERMON
PREACHED AT
EXON,

In the Cathedral of St. *PETER*;

AT THE
VISITATION
OF THE

Right Reverend Father in GOD,
ANTHONY, by Divine permission, Lord
Bishop of *EXON*.

By *John Prince*, Minister of the Gospel, at
St. Martins, EXON.

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SEYMOUR

EXON

NOTATION

Right Reverend Father in GOD
ANTHONY, by Divine appointment, Lord
Bishop of EXON.

By John Manners, of the Chapel of
St. Mary, EXON.

LONDON:
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To the Right Worshipful Sir John
Drake, of *Ash*, in the County of
Devon, Baronet.

SIR,
FOR the confidence of the present Address,
if an humble Gratitude become not A-
pology sufficient, I must ingenuously pro-
fess I am provided of none. That's a Virtue
(however Drolled upon by no small Wits, for a
formal soppyish thing) of no common veneration
among the Wise and Good of all Ages; of which,
whose is destitute, has been deservedly reputed in
the rank of neither. The Philosopher having
number'd several of the worst of Crimes, concludes
all, with an—*Infra ista omnia Ingratus*. To
avoid which worst of Characters, Sir, I am not
a little happy of the present opportunity, of ac-
knowledging to the World, how much I stand ob-
liged to your Worthy Family: A Family Great,
not only in its Antiquity, and most Noble Alliance,
(if so near Relation to the Villiers, Boteler,
Marleburgh, Newport—can speak it so:) But
if there be any truth in—*Nobilitas sola est atq;*

Scn.

The Epistle Dedicatory.

unica virtus---like to be much more so, in your great *Virtue*, and *Sobriety*; which truly in a Gentleman of your Tears and *Quality*, looks in this Age like the Poets---*Rara avis*---and attracts not only Applause, but Wonder.

You are not ignorant, Sir, of the strange Innovations the present Generation seems imposing upon all things, how Sacred or Venerable soever. The Notion of the present *Virtue* we find with some, differs as much from the Ancient, as the *Mode-Cravett*, does from the *Yellow Ruffs* of our Ancestors: And those *Vices*, which heretofore would be owned by none, but the most Profligate *Ruffian*, are now made the Ingredient of an Accomplished and Brave Man. Grace sometime was without *Morality*, and now *Morality* is made to swallow up all Grace. The most Reformed Religion (as 'twould be accounted) we find had well-nigh banished *Philosophy*, and all other Learning out of the Land; but *Philosophy* now begins to stomach the affront, and thinks to revenge the indignity, by threatening an *Ostracism* to Religion; which seems to bode thus much, That among so many contrasts of Opinion about both, we shall not enjoy (if some can do't) either long.

But

The Epistle Dedicatory.

But, Sir, I crave leave to remember you of an excellent Passage of your Great Uncle, the late Earl of Marl. in his Letter to Sir H. P. That a certain thing going up and down the World, call'd Religion, though pretended and dressed Fantastically, and to purposes bad enough, does not yet by such evil dealing lose its Being. And though it requires no small Resolution to pass through the Raillery of a Frolick Age, in the Embrace of a despised Virtue; yet the Honour 'twill create you in all good mens breasts while you live (whose Censure only is truly Valuable) and the sweet Perfume 'twill leave on your Name when you dye, and that continual Feast 'twill prove to your Conscience living and dying, will, I doubt not, carry you on in all virtuous Practices Steadfast unto the end: Whereby you will not only highly Accomode your truest Interest (as every Wise-Man should) but prove likewise an Example of real Greatness and Generosity, to others of your own Age and Quality (who do not a little need it) as every charitable Man would. And what is more, infinitely endear your self and all your concerns to the Great and Good God, whose loving kindness, is not only better than all the Honour and Grandeur of this World; but as
the

Lloyd, Fair
Warn.

The Epistle Dedicatory.

*the royal Prophet tells us, Better than Life it
self: Unto which I take leave to commend you,
with the humble Ambition of being own'd for*

Your most faithfully
devoted Servant

St. Martins Exon.

Decem. 18. 1674.

JOHN PRINCE.

1 TIM. 4. 16.

*Take heed unto thy self, and to thy Doctrine;
continue in them : For in doing this, thou
shalt both save thy self and them that hear
thee.*

ÆLIAN, in the 4th. chap. of the 9th.
Book of his Histories, tells us, That
when *Pausanias* the *Lacedæmonian* at a
certain Treat, desired *Simonides* the Poet to
bestow upon him some wise Saying, he gave
him this ;—Μένειναι ἀνθρώπου ἄνθρωπος.—Remember you are a
Man. But the great Captain swoln with Pride
and Ambition at that time, made little account
of it ; till a while after, Misery and Famine
bringing him down nigher to himself, He thrice
breaks out into this Acknowledgment,—ὦ τίς μοι Κῆρ,
μὴ γὰρ τί χρῆμα ἔω ἢ λέγειν. O Cean ! There was great
weight in that Golden Sentence of thine. Truly,
let who will among our selves seriously consi-
der it, he will not deny it the same just En-
comium : The ignorance and misapprehension
of which, is one great occasion of the ma-
ny disorders observable in human life. There

Pag. 260.

are

are but few who remember themselves Men ;
 either Pride and Arrogance elates them above
 the species of Humanity, and they bestow a
 strange *Apotheosis* upon themselves, as *Alexander*,
Commodus, and others have done ; or else
 on the other hand, by Luxury and sottish Pra-
 ctices, they debase their Noble Natures to the
 condition of Brutes : on whom the observation
 of *Tacitus* concerning *Anulus Vitellius* may be
 inverted, *Through the stupidity of their drench-*
ed Natures, if others did not remember they were
Men, they themselves would utterly have forgot-
ten it. What renders the *Delphick* Oracle very
 famous was, that wise Sentence 'twas heard to
 deliver, *Know thy self.* They are but few
 words, but as much sense as *Jupiter* himself
 knew ; As *Plutarch* in his Consolatory Oration
 to *Apollonius*, quotes it from *Ion*. The great
 Miscarriages on both hands, most certainly a-
 rise from the unjust Measures Men take of
 themselves, either from Pride, or Contempt.
 The famous Moralist among his *Apotheisms*, re-
 lates this memorable one of *Cato Senior*, That
 he thought it every ones duty---*Seipsum maxi-*
me vereri,---*To pay the greatest reverence to him-*
self: For he who shall once come to despise and
 condemn himself, soon sinks infinitely beneath
 the

Pag. 88. B.

Pag. 53. B.

the Dignity of his own Nature, and becomes a Swine, a Wolf, a Goat erect and clad in the Mode and Garb of a Man : This certainly is the Duty, this the Obligation of all.

But how much more so may we conclude it theirs, who are, or should be, the more wise and refin'd part of Man-kind, the Guides and Curates of Souls : These should especially attend themselves and their Doctrines too, on a conscientious regard to which, so weighty a Concern as their own and others Salvation, is said to depend in the words of the Text---*Take heed unto thy self, and thy Doctrine ; for in so doing, &c.---*

And here to give you a tedious *Analysis* of the Chapter, to shew the Connexion of the Text and Context, or to crumble the Words into nice or syllabical Particles, might justly be interpreted an abuse of your Time and Patience ; of both which, I shall be as cautious as I can. It sufficeth to observe, That our great Apostle, having laid down many weighty Remarks for his Beloved *Timothy's* more faithful discharge of his Office in the foregoing Verses ; seems to give an *Anacephaleosis*, or Summary of all, in the words of the Text (which needs no further Preface) *Take heed unto---*

In which we have two general Parts.

1. An earnest Exhortation---*Take heed unto thy self, and to thy Doctrines ; continue in them.*

2. A weighty Motive to enforce it ;---*For in doing this, thou shalt save both thy self, and them that hear thee.*

Part. I.

For the Exhortation ; In which we are to take notice of these two Circumstances ; *The Person Exhorted : And the Subject-matter of the Exhortation.*

1. *For the Person Exhorted ;* We are to seek in the relative---*Tby self*---and this we find to be *Timothy*, Bishop of the Church at *Ephesus*. Though we are not to relate this Counsel and Advice, only to the Reverend Persons of that venerable Order, as I might satisfy you, if I thought it needful, from undeniable Authority ; but to the lower and inferior Clergy likewise. Nor are they to look upon themselves as excluded neither, but that they are included with α--πειν μᾶλλον---And what's the duty of the lesser Stars in this respect, is much more so of those greater Luminaries in the Firmament of the Church, That they *take heed unto themselves, and to, &c.* Which leads me to the

Second thing proposed, The Matter of the Exhortation in three Particulars. 1. That we

Take

Take heed unto our selves. 2. *To our Doctrine.* And 3. *That we continue in them.* But here by reason of the straitness of the Time, I shall crave leave to blend the last of these with both the former, *That we continue to attend our selves, and our Doctrine.* To begin with the

First, Of that Care and Heed we are to take unto our selves. In which are two things to be considered; How, and Why.

1. How, -- *ἡμεῖς αὐτοὶ* -- The word, as *Strigelius* observes, admits of a double interpretation -- *Adhibere*, & *Cohibere*? Both which are very expressive of the Duty incumbent on every Minister of the Gospel. Briefly of both.

1. *Adhibere*, *To apply himself to* -- And there are these three things more especially, unto which we are carefully to apply our selves.

1. We are to take heed to our selves, To be competently qualified with those Accomplishments necessary for the discharge of so weighty a Function; such as skill in the Tongues, and some acquaintance with the Arts and Sciences, those necessary Hand-maids to Divinity. For however some blatter, that the holy Apostles were but Illiterate Mechanics, never acquainted with University-Learning; the Objection is as British as the

Authors of it : They were extraordinarily supplied by the immediate assistance of the Holy Spirit, and they understood all Languages in an instant ; so that *The Medes, and Elamites, and the dwellers in Mesopotamia, with other Nations, heard them speak in their own Tongues the wonderful things of God.* But if it be examin'd 'twill be found that all the Apostles were not Men of such illiberal Education. *St. Paul* was brought up at the feet of *Gama-riel* an eminent Doctor of the Jews : And how learned *St. Luke* was, even in prophane Authors, his Stile and Quotations, in his excellent History of the Apostles, sufficiently demonstrate. But Why ? What offence has Learning done, it should be thus condemned ? No, we see 'tis only by such as are much in *Mahomet's* Circumstances, and are afraid it should detect their Fanaticism and Folly. These Owls are afraid of the Light, and so could wish all Universities, those *Lumina Mundi*, quite put out and extinguish'd ; so true is that---*Nullum habet inimicum*---But why should Wisdom and Knowledge (for Learning is no more) now Miracles and extraordinary Gifts are ceased, be less needful for the defence of the Gospel, than't has been always accounted for all other
Reli-

Religions whatever? We find that the very Heathen expected and preferred it in their Religious Persons. So were the Priests among the Egyptians, to whom *Lycurgus*, *Pythagoras*, *Plato* and others, are said to apply themselves for Learning: So were the *Chaldees*, among the Babylonians; the *Magi*, among the Persians; the *Flamins*, among the Romans; the *Gymnosophists*, among the Indians; the *Druids*, among the Gauls, &c. And that Christianity (the Noblest and Divinest of all Religions whatever) should have its fence pull'd down, and be laid open to the fury of Atheists, Hereticks and other invidious Oppugners of it, proclaims the hearty good-will of such as would have it so. Not that 'tis necessary that every one in holy Orders, should be as Learned as an Arch-Bishop, or a Doctor of the Chair; It's possible, meaner Parts and Abilities may be of good use in their place. Though I must crave leave to add, That if Persons were so industrious and studious as they might be, even after holy Orders, they might improve that little Stock they sat up with, to such a degree, as to prevent much of the Scandal their Ignorance reflects upon themselves, and those Venerable Persons that ordain'd them. And truly 'tis every

very ones Concern, *To approve himself a workman, that needs not to be ashamed, rightly dividing the word of truth.* But then to this of Human Learning, there is another no less necessary Expedient; and that is Holiness and Purity of Heart and Life. *Every good Man,*

Job. 7. 17.

Psal. 25. 14.

Prov. 23. 5.

said a good Man once, is his Master taught of God. If any man do his will, he shall know the Doctrine whether it be of God. The secret of the Lord is with them that fear him, and he will shew them his Covenant. And though I am not recommending what some of late years did, a sanctified Duncery; yet without doubt, Sanctification is the best help and expedient a Clergy-man can find, for the right understanding and explaining the great Mysteries of the Gospel: As the Learned and most ingenious Bishop Taylor has fully demonstrated, in his excellent Sermon to the University of Dublin. This then is the first thing you are to take heed unto. But then,

Via intelligentie.

2. The best Natural or Artificial Accomplishments, are not sufficient to constitute a Minister of the Gospel, without a Lawful external Call. *None taketh this Office upon him, 'tis said, but he that is called of God, as Aaron was.* And how was that? Not only by his

Heb. 5. 4.

Exod. 4. 14.

15. 27,

28.

his admirable internal Qualifications, but by the external Call likewise of *Moses* the Prophet of the Lord. Our Saviour himself pleads his Commission, *That he was sent of God*, and he confirms it by Signs and Wonders. And as the Father sent him, he tells his Apostles, *So send I you*. And St. Paul's Question puts the matter quite out of question, *How shall they Preach except they be sent?* Joh. 20. 21. Rom. 10. 15. But then what's this Call or Ordination we are to take heed unto? A Call of the Laicks only? Nothing so; For, however 'twas a Custom among the Ancients, for the People to nominate and elect those who were to be ordained, and prefer them unto the Bishop; yet this Nomination was never looked on as a sufficient Ordination, without laying on of hands. But then whose hands must it be? Of a Lay-pres-bytery, or a *Πρεσβυτεριον συμ-μικτον*, a *Galamaw* free of Lay-and Church-Elders? Nothing so neither; there's not a word countenancing so wild a fancy, either in Scripture, or any sober Ancient Writer. The Learned *Sculterus* acknowledges that he was sometime, by great names led into this Error; but in his Observations on this Epistle, he publicly retracts it in these words-- *Me errasse ingenue profiteor; nam quocunq; me vertam, nullos ego Laicos* Sculi. observ. in prim. Ep. ad Jun. pag. 35.

Laicos Presbyteros, nullam Laicorum manuum impositionem in allegato D. Pauli loco invenio.

pag. 36.

And then for the explaining that phrase some have kept so much pother about--*The laying on of the hands of the Presbytery*, he has a little after these words--*Itaq; si demus--If we grant that the Presbytery here signifies the Assembly of the Elders, those Elders were Apostles, Evangelists, Prophets, and the Seventy two Disciples--and not Lay-Elders. Quorum scriptura nusquam*

Ibid.

meminit, says he, & qui hoc ipso loco a Presbyterio, velut ex professo, excluduntur. But then

Tit. 1. 5.

are the hands of meer Presbyters sufficient Ordination? We can't find it neither without the concurrence of a Bishop. Our Blessed Saviour (the great Bishop of Souls) ordain'd Apostles, and they Bishops, and they were to Ordain Elders in every City. The Learned Bishop Hall, has a memorable passage to this purpose in his Tract of Episcopacy: *Confirmation and Ordination were ever held so intrinsecal to Episcopacy, that I would fain see, says he, where it can be shewed, That any extremity of*

Vid. Bishop Hall, of Episc. Part. 2. Sect. 15. p. 91. and 95.

necessity, was by the Catholick Church of Christ, ever yet acknowledged a warrant sufficient to diffuse them into other hands. And I find in the second Apol. for Athanasius, that Ischyra

was

was pronounced by no less than a General Council, to be no Presbyter, because Ordained only by a Presbyter.

So the Apologists *All* *Conf. de bñe Ep. Hall, de Epis. pag. 92. 93. Secunde Par.* that were Ordain'd by Coluthus the Presbyter in that Schism, were look'd on no other than as Lacks.

And how Ordination has been all along establish'd by Councils and Canons of the Church in the hands of Bishops, would be too tedious here to relate. From all which, we can't but admire at the boldness of some, who dare invade the secret Function, without any justifiable warrant, nothing dreading the dire fate of *Uzziah* the King; and the obstinacy of others, who having received their Orders from no other then Presbyters, will not yet submit to the imposition of the Episcopal hands. So that this is one material point farther, every Minister of the Gospel should take heed to himself in. But then

Lastly, What he is farther to take heed unto, is, Faithfully to discharge his weighty Office, after lawful admission into it; and that not only in Doctrine (of which anon) but in making Conscience likewise of fulfilling those Oaths and Promises he has made to Conformity. 'Tis fear'd a small enquiry would discover

(11)
(12)
La too great Unfaithfulness in this particular :
How shamefully do some cramp and curtail
the solemn Devotion of the Church, to make
room for their own *extempore* Conceptions ? In
which how warm and earnest are they, as if
they would be thought that they did not truly
pray till now ; posting through the Liturgy
with that haste and negligence, as if they sug-
gested they did it only to avoid Censure, and
not because the great God could be very ac-
ceptably worshipped, by that reasonable Ser-
vice. Which has this honour and recommen-
dation, that all its most spiteful Adversaries
(who have not been a few) could never yet
in so many years draw up any material Ob-
jection against it, and have still discover'd more
weakness in themselves, than in that. Now
there are a sort of persons among us, that are
Con-Non-Cons party per-pale--who serve an hu-
mour and an interest of Faction, and would
be thought a great deal more holy than their
Brethren by making Conscience of not doing
their Duty. These are the bane and pest of
the Church, as Dr. *Ashton* in his Case of scan-
dal calls them, and work it more mischief than
its most profest enemies without. The Wild-
Boars, and subtil Foxes (if the Mound and
Fence

Fence be good) may foam and howl, and that's all: Whereas those creeping Moles work underground, undermine the Foundation, turn up the Garden of the Church, hinder the Growth and spoil the Beauty of it. To abate the Cross or Ring, to throw aside the Surplice, to omit the Litany and second Service, shall recommend a Man farther to some humours, than all the Parts, and Learning, and Sobriety of another that's faithful to his Duty. But I beseech all to remember, That 'tis God, and Conscience, and the publick Laws that ought to be satisfied, and not a private Interest or a Faction. These things, Reverend and Beloved, I crave your pardon to be your remembrancer in. And so much for this first acceptation of the word, *Take heed.*--I proceed now to the

Second, ~~inixi causis~~ *Refrain, Refrain your selves* as to some things; And here I shall briefly consider what they are: All things evil; And all things of evil report.

1. All sinful things: To enumerate which, the Time forbids me to be particular. Nor need I, in this grave Auditory, declaim long against the intemperance either of Mind or Body, Pride or Envy, Avarice or Dishonesty, Softness or Effeminacy, which reproach not only

Hor. Ep.

the sacred Function, but our Natures, and are the stain and shame of the Soul; That blushes to be upbraided with such things. They are Swine-*Epicuri de grege Porci*-who are found to delight and glory in such filth as this. However there is one sin, the Danger as well as Scandal of which is so great, that I shall crave your patience to be a little more distinct in; And that is the gross and crying sin of Simony, in which sense soever ye take the word.

1. If for unlawful conferring or obtaining Holy Orders, which is generally own'd to be the proper Simony; we find it a sin of dreadful consequence, by that cutting reprehension given to *Simon* the Sorcerer in the *Acts of the Apostles*: 'Tis he whose head is fullest of Learning and Knowledg, and whose heart is fullest of Grace and Sanctity, and not he who has the fullest Purse, or can make the best Interest, that ought to be admitted to so weighty a Trust. Though from the great Piety and Providence of the Reverend Bishops, there can be found no just ground of complaint in this particular. And that there are now and then illiterate and unworthy Persons prefer'd to the sacred Function, is often very much from the facility of the Inferiour Clergy, who are so easily per-
swaded

swaded (whether out of kindness or interest) to pass Testimonials and confer Titles on such as no way deserve them. Which, if't were consider'd what Detriment it brings the Church, and what Scandal it reflects upon the Reverend Fathers of it, can't but prevail with all, who wish the welfare of either, to be exceeding cautious in this particular. But then

2. If be taken for obtaining or bestowing unlawfully Ecclesiastick Promotions (as commonly 'tis) 'Tis what every one should take special heed to himself in. I had thought I needed not have spoken much on this Theam in this place, 'till I observ'd it so publickly mutter'd, that in point of Disposing, the Clergy are but little less corrupt than the Laity; but in obtaining a great deal worse. For if there were no Buyers, there could be no Sellers; and he that buys Souls at the rate of Money, no wonder if he sells them for the same Coyn. Whereas 'tis much that Persons of so ingenuous Education should prove such Fools and Knaves: For what other than folly is it, to purchase that at a dear rate, which must otherwise necessarily descend *gratis*? And is't not the highth of Knavery to obtain Promotion by Perjury and Baseness? If all
Per-

Persons would consent but to be honest, this cursed Trade would soon fall to the ground. Now, With what Conscience will such discharge the Offices of that Church, into which they come by perjury and corruption ? With what comfort or satisfaction can any administer the Blessed Eucharist, or indeed celebrate any other Religious Office, with the guilt of such gross sins upon their Souls, and in which they resolve still to persist ? They are serious words

Bishop Taylor in his
right Evan.
p. 10.

of a most pious Prelate, I beseech you consider them ; *If a Priest be Simoniacal, he can't be esteemed righteous before God, by Preaching well and taking care of his Charge. Better far were any to live a Curate all his days, at the stipend of a Groom or Shepherd, than purchase the best Temporal preferment at the ruine of his Soul.*

ἄτης σιαυτῶ. Beware, Take heed to your selves here. But then,

2. 'Tis not enough to refrain from evil, but from things too of evil Report : As *Cæsar* said of his *Pompeia*, That *'twas not enough that Cæsar's Wife be free from guilt, but she should be from suspicion too.* There are many things in themselves innocent and lawful enough, which prejudiced by custom, and raising as ill opinion, in the minds of Spectators, as if they were really

really evil, ought carefully to be avoided. Such an Action, such a Game, or Recreation, may not be in its own nature sinful; but yet because 'tis ill interpreted and gives offence, and depreiates the holy Function, it ought rather to be abstained from; And 'tis a less evil to abridg my Priviledg in so indifferent a matter, than expose my Person or Profession to obloquie or Censure. *All things*, says the Apostle, *are lawful for me, but all things are not expedient*; and what may be Center, and a piece of Gallantry in another, shall be interpreted a Crime inexpiable in a Minister of the Gospel. *Concil. Trid. sif. 22.* I shall conclude this with that serious advice, whoever was the Author; *Levia etiam delicta, quæ in ipsis maxima essent, effugiant, & eorum actiones cunctis asserant venerationem.* Even light offences, which 'in them would be the greatest delinquencies, let them carefully avoid, and let their actions strike all into a reverence. This is that earnest Heed and Care which all Curates of Souls, have great Reason to take always unto themselves. Which leads me on to the

Second thing proposed, Why we should take such earnest Heed?

1. It must be consider'd that we have many eyes upon us: *ὁπότεν ἰσχυροῦς*, says the Apostle,

We

We are become a Spectacle, a Theater to the World, to Angels and to Men. And among those many, whose eyes are upon us, some observe us with fear, others with envy and ill-will; some are concern'd at our failings, and others triumph. We are like *a City set upon an hill* (as our Blessed Saviour's comparison is) *which cannot be hid.* There is a great deal of malice and curiosity, which make many pry into the actions of a Clergy-man : And the Schismatick, the Prophane, the Recusants of all persuasions think to excuse their greater, by putting them in view with the lesser Failures of a Man in Orders. And the very truth of it is, Sins receive a mighty aggravation from the Quality of the Person by whom committed.--*Tanto conspectius in se crimen habet*--We are still upon the Stage, and had need look well to our selves.

2. Be pleas'd to consider farther, that we are set to be a Pattern and an Example unto others. *Ye are the Light of the World,* says Christ, *and if the light be darkness, how great is that darkness?* *Ye are the Salt of the earth,* and if the Salt hath lost its savour, for what is't good? How sad is it when those Examples, which should invite to Heaven, precipitate the speedier way to Hell? How deplorable when they

they shall have their People---*Suorum Criminum Testes, Socios & Consocios*---Not only Witnesses of, but Associates in Villany, whom they ought to shew a better Example? 'Tis a most undoubted Truth, whatever the Author were, *Causa sunt ruinae populi, sacerdotes mali, Wicked Priests are a peoples ruine.* We are sate upon a Tribunal, says a Learned Forreigner, and if we Live well, and Preach well, we judg others; If we Preach well, and Live ill, we condemn our selves. By living well and preaching well, we instruct others how to live; but by preaching well and living ill, we shew God how to damn us. With what confidence can a Minister reprove his Flock for that, which he himself at the next turn may be dash'd in the teeth withal?

Clich.

3. There is yet a farther Inducement, In that the effect of their Doctrine, depends much on the Credit of their Persons and Conversations. If the Mans Person once fall into contempt, let his Parts and Accomplishments be never so great, his Doctrine will lose its Edg and Pungency; he has lost his Authority in their Consciences, and is looked upon but as one of them. And among all other things, 'tis Sin and Vice (this neglect of himself)

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that

that sets a person so very low in the repute of others. 'Tis true, an indiscreet familiarity with the Vulgar, vain discourse, light and trifling actions, is what often sets a person very low in the esteem of those he shall converse with. *Quotidiana sacerdotum cum Laicis conversatio*, as *Clichthovens* observes, *contemptibiles ipsos reddit*. I shall forbear to English it. But what truly and most sadly lessens and disparages the Man, is Vice. When they see the Man of God given to the same inordinacies, and enslaved to the same lusts, they begin to look upon him but as another Man, and that none of the best neither. 'Tis a sincere Vertue, and a severe Conversation, that makes a person truly Honourable, and enforces the greatest and the loosest to do him a silent Reverence. There was never yet a truly sober, grave and vertuous Person, (who pared off sin and trifling from his Conversation) but obtain'd a mighty Reverence wherever he came, though his other Qualifications were but ordinary. And truly this is the best, the only way I know left, to make your Persons and your Doctrines both, acceptable and venerable wherever ye come. Some may be admirable Preachers; but if their Lives give the Lye to their Doctrine, they

*De vita &
morib. sacerdot. cap. 17.
p. 18, 19.*

they give too just occasion of having that crimination of the Spanish Ladies, reflected upon them, *That they are Angels in the Church, but Devils out on't* : or else that Sarcasme cast on some among our selves, *That when they are in the Pulpit, 'tis pity they should ever come out on't ; and when they are out, 'tis pity they should ever come there.* It lies us then much upon, to take all possible heed.--Especially in

The Last place, When we consider how much this caution and circumspection will conduce to the true splendour and honour of that Church, whose dutiful Sons we would be thought to be. We might even tremble to think, in what a trembling posture, this poor Church seems to be ; but then you should remember, That when the Ark of God was shaken 'twas because carried by Beasts. 'Tis wonderful to observe from what improbable beginnings Christianity rose to that degree and prevalency it has in the earth : What ? was it from the great Eminency, Parts and Learning of its first Founders ? Alas ! These, were but some poor mean persons--*Ignoti nominis*--of no Name or Reputation where they lived. And that a few Fisher-men and others of no higher

Dignity should thus bear down before them all the Wisdom of the *Ethnick*-World, which was observed then to be at its very *zenith*, and its debauch'd Powers; and what was no less strange, the perverse and obstinate Jews, is a matter most worthy Admiration. But if you would know the true reason on't, 'twas as well from the Exemplariness of their Lives, as the Powerfulness of their Doctrines; because they did--*Bene agere & male pati*--And were eminent themselves for that Purity and Holiness they inculcated upon others. 'Twas the observation of an excellent Person, That the great Learning of the Fathers, was more owing to their Piety, than to their skill, more to God than to themselves. 'Twas Holiness and Purity, brought the Catholick Church to that veneration and perfection it ever had in the World; And truly no National Church can ever expect to thrive any other way. 'Tis not all the Hecking and Vapouring of its greatest Braves, about those *Fimbriae* of its ceremonious Constitutions, will be able to do it; Their importune intemperate heat may do it a far greater mischief than advantage. Though I wish from my soul, that all would with zeal and unanimity conform heartily to the innocent as well

Bishop Taylor.
lor.

well as decent Modes which are enjoyned us, being no way able to find any thing can excuse their Disobedience in this kind from sin; yet 'tis a true and sober Vertue, when all is done, that must make it glorious. To be fond of the Shadow and let go the Substance, is the Discretion of *Esop's Dog*: Or, to be curious about the knots or fringes of our Garment, and in the mean time neglect the Body, is not a greater madness than they are guilty of, who keep a mighty noise to preserve some few Rites, but all the while neglect its truest Interest and Concern. They are the words and judgment of no less Person than that Learned Bishop *Taylor*, in his *Christian Prud.* *They that are zealous for their Rights, and tame in their Devotion, furious against Sacriledg, and Companions of Drunkards, implacable against breakers of a Canon, and careless and patient enough with them that break the Commands of the Decalogue, tell all the World, their private sence is to preserve their own interest with scruple and curiosity, and leave God to take care for his.* 'Tis this is the way still left us of making this poor Church to become truly splendid. Those certainly are the greatest Enemies she has, who would be known for her Sons by their being more
 lewd

Serm. pag.
200.

lewd than others : In that they won't bungle,
 or be shy of an Oath, but let it fly in the full
 of the mouth ; that they dare be Drunk and
 boast on't too, commit Folly and blush not to
 own it. These play the *Judas*, and betray
 while they kiss her ; and whilest they pretend
 kindness with *Abner*, wound her in her Vitals :
 when all her other profest Adversaries, *whether*
 of *Rome* or *Geneva*, whatever flourishes they
 make, can scarce so much as reach her in her
 Cloaths or Habit. Does this our most dear
 and venerable Mother, in any of her Articles
 or Constitutions, allow of any such things as
 these ? No, She obliges to as much Purity, and
 as sincere a Vertue, as the greatest *Precisian*
 dares pretend to. It could be therefore wish'd
 that such Learned persons would pretend to
 some other Mother, and not abuse the best
 Church in the World, by claiming so near a
 Relation, when they are of spurious Extracti-
 on all the while. Why can't we, why should
 we not be as great lovers of Vertue as others
 would be thought to be ? Why should we suf-
 fer others Demureness, and Starchedness to car-
 ry away the credit of all Religion and Sobrie-
 ty ? Dare we not own as great strictness and
 severity as they ? Truly if we would contribute
 any

any thing to the repair of this poor languishing Church, It must be this way: This lies within our Sphere, this we can undertake for our Selves and our Flocks. And if we are serious and faithful in it, we shall not doubt of seeing her once more to lift up her most beautiful face, and become the Joy of the whole Earth; which God of his infinite mercy grant. If we would have it so, if we would contribute what we can unto it—*Prope vultus, et p. fiduciam.* Take heed unto thy self, and to thy Doctrine: Which brings me to the

Second Branch of the Exhortation, That we take heed to our Doctrine too, and continue so to do; where I shall briefly consider what this Doctrine is, and how we should take heed unto it.

1. Doctrine here is taken—*Pro functione docendi;* For the Office and Function of Teaching: And it seems much the same with that advice given by our great Apostle some other where; *Take heed unto your selves and all the Flock, over which the holy Ghost hath made you overseers, to feed the Church of God.* This is the heed you are to take, not to fleece but to feed your Flocks. How then do such answer this weighty Injunction, who seldom visit them
but

Raven. in
vex.

but at shearing time? When 'tis too palpable that they come, not to feed them, but themselves? Now this taking heed to our Doctrine, chiefly shews it self these two ways; In Catechising; in Preaching: In both which respects we are to take all earnest heed unto it.

1. For Catechising: And here to undertake to shew the import and advantages of it, how necessary 'tis a good Foundation be first laid, before a firm Superstructure can be raised; how needful 'tis the first Principles should be well understood, before the greater Mysteries can be thoroughly apprehended; what a most excellent expedient 'tis to prevent Heresie and Schism; what benefit would hence accrue both to Church and State, I suppose altogether needless in this venerable Assembly. Though I am bold to say, That for matter of Instruction it has great advantage over Preaching it self; and they are like to receive little benefit by a Sermon, who are not well learn'd in the Catechism. Nor is the office of Catechising beneath the Dignity of the greatest Minister of the Gospel; 'tis what the holy Apostles themselves did; The Ancient Fathers themselves were *κατηχηται*: And 'tis a good example our right Reverend *Diocesan* is pleased to give you,
whose

whose weekly practice in this particular convinces you that tis not beneath the Dignity of a Bishop. I shall only mind you of the Injunction of the Church, which requires you Sundays and Holy-days after the second Lesson at Evening Prayer, to Catechise the Children of your Parishes in the Church-Catechism: A Catechism so short and yet so copious, that all Divinity, says the Divine Herbert, may easily be reduced unto it. This is one principal part, of that Doctrine you are to take heed unto. But then,

The Rubrick after the Cat.

Country Parf.

2. The other is Preaching, a duty of infinite Consequence and Advantage; though I shall not endeavour to advance it by comparison, *as some by comparison have done to depretiate it.* Praying, Catechising, and Preaching, are all Duties of Eternal Concern: And whether some may have done so well, in raising the Desk equal with the Pulpit, in bringing in a contention between those beautiful Sisters, who would have been content to have lived peaceably together, and mutually have supported each the other, with the pardon of some great Names, may be a question. Why should we set the Ordinances of our blessed Saviour together by the ears, and make them

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clash

clash for superiority ? Rather let them all have that Reverence and Respect paid them which is their just due. Nor can I see how it can consist with true Piety, to disparage the one to advance the other. God knows ! this most weighty Institution of Preaching has been terribly abused, hardly any thing more ; yet I hope that won't lessen it in the judgment of any serious person. For all its unhappiness, it should still have its due Veneration, as 'tis the--
Δυναμις θεū in euangelio, as the Apostle calls it ; *The power of God to Salvation*. And truly, all in their several places from the highest to the lowest, that are duly Commission'd to it, should be most faithful and constant in the discharge of it. This is what (after the Judgment be duly informed by Catechising) has a great influence upon the Heart and Affections which are most capable to be wrought on this way. Take heed then to this part of your Doctrine too. And from this I proceed to the

Second thing proposed, to enquire, How ? And here for Youth and Ignorance to undertake to prescribe to so much Gravity and Learning, would most justly be interpreted an unpardonable Presumption. Though I dare not pretend to be an Instructor to any, I shall
 crave

crave pardon to be a Remembrancer to all in a few particulars.

1. Take heed your Doctrine be profitable and wholesom: Many fill the brains of their Auditors with noise and air; which however it makes good Musick for the time in the Ear, proves like the Spartans Nightingale—*vox & præterea nihil*—Such things as are of daily use and practice, as are all earnest inculcations of Obedience to God, and to Man for Gods-sake, of Humility and Sobriety, of Love and Charity, of Common Justice and Honesty, of Faith and Repentance and good Works—*If thou put them in remembrance of these things, thou shalt be—a good Minister of Jesus Christ.* What have the ignorant vulgar to do with Controversy? Why should their heads be fill'd with perplex'd Notions, and *foolish questions, which ingender strifes?* 'Tis Prudence as well as Piety, not so much to urge things in controversy as out of controversy, which all confess to be good and gracious. However some make it their business to dish in to their Auditory fine Notions, most rare and quaint Speculations, Mystical Metaphysical Non-sence, though it may make them gape and stare, 'twill no more nourish them, than

as one words it , a slice of Millstone. But,

Bishop Chesh.
Eccles. p.
130.

2. There is this farther heed to be taken, it be Grave and Zealous. He that has not so much Learning or Oratory as his neighbour, may have yet as much Zeal; and 'tis an hearty urging matters that often makes them impressive. 'Tis a memorable story recorded by a late Reverend Bishop: That divers Learned men having with much Argument and strength of Reason contended with another perswading him to be a Christian; he being also Learned, did subtilly evade their Arguments: At length a grave Person among them, of no note for Learning stands up and bespeaks him in some down-right affectionate expressions, which so wrought upon him, that he presently submitted; yielding this as his Reason--*Donec audiebam rationes humanas--While I heard nothing but humane Reason, I repell'd it with the same; but as soon as I hear the holy Spirit speaking, I yield unto the Spirit.* There is often far more Energy in a hearty plainness, than the quaintest Rhetorick. The Vulgar that sit under their Pulpits are as hard and dead as the Seats they sit on, and need a mountain of Fire to kindle them, as the pious *Herbert* speaks. Though I am not now urging that Fanatical Raving which

which some, with success enough to their own Designs, have of late used; but a sober and prudent Zeal, which however some reproach with the Character of Fanaticism (though I suppose it far from any sober person to do it) yet is it of great Advantage; it being natural to men to think, that where is much earnestness, there is something worth the hearing. Nor should the most solemn serious Truths be delivered in a Theatrical strain; but the Stage should be made to know its distance from the Pulpit. The Preachers business is to teach men not to be witty but holy; though that looseness and irreverence, by some of late call'd *Preaching in the Demonstration of the Spirit*, should be as carefully avoided on the other hand; and *Utile* and *Dulce* are most successfully temper'd. Yet this too ought to be remember'd, that a light Wit and a Buffoon is the greatest solecism in a Pulpit. The Learned *Verulam* has a good Remark to this purpose, that there is not—*Major confusio, quam serii & Joci*—A greater confusion than to commix jest and earnest. 'Tis not therefore witty Conceits, nor learned Quotations, nor flanting Language, that will benefit the poor ignorant soul; It may please an itching Ear, while it strikes gently on

Refus.

on it, but it can't refresh a parched Soul, that's a-thirst, not for the droppings of *Helicon*, but the streams of the Blood of God. But that I be not tedious;

Lastly, What is farther to be heeded is, That all imprudent, intemperate heats be avoided in our Doctrine; That there be no hot or violent Reflections, especially such as are untrue or unsound. Though I must humbly profess there is not any person present, less affected to the groundless sinful Separations of our present Dissenters of all sorts; yet can't I think the Pulpit a fit place to reclaim them in, who possibly are seldom there, and when they are so, are but the more hardened by the ill-Language and bitter Invectives thrown on themselves or Party. All persons whatsoever pretend more or less to honour, and they can't be easily reconciled to such as would rob them of that Treasure and expose them (whatever they are) for Fools and Rascals: Whereas Reason is not satisfied by the loudest Taunts or Sarcasms, but with Reason; and the Line of humane Reason must be acknowledged short, and we may easily be mistaken. All the Ancient Fathers of the Church in some thing or other have been so: And what we may suppose
very

very proper and becoming, has been adjudged in other parts of the World very incongruous. As the incomparable *Charron* observes, That the ^{wisd.} learned'st Philosophers were wont in all their Discourses, to say, *Ita videtur*, and in Nature there's nothing certain, but uncertainty ; which might teach us in matters dubious and controversial, to be modest and moderate. There is more good to be obtain'd by Love and Charity, and personal Condescensions, than by Haughtiness and intemperate Zeal. *Charity edifieth*, says the Apostle ; makes us good Men and good Ministers. And thus should we take heed to our Doctrine, to fulfil it with all faithfulness and prudence. To which, if ye remember, we have all most weighty Encouragement. Which brings me to the

Second General Part of my Text, *Thou shalt save both thy self and them that hear thee.* ^{Part II.} In which we find most weighty inducement to take all imaginable heed both to our selves and our Doctrines ; Our own Salvation, and the Salvation of others.

1. *Thou shalt save thy self.* And this will need a little Explication. Not thy self Civilly consider'd ; not thy Interest, not thy Honour, not thy Ease, not thy Concern in this world ;
No.

Dr. South
Consecra.
Ser. p. 24.

Homil. 3. in
act. Apost.

No, we find those who are most faithful in this respect, are not yet able so to save themselves. For what reproaches are reflected, not upon some particular obnoxious persons, but the whole Function? Inſomuch, with ſome 'tis a Scandal to be a Clergy-man; and to call him Priest, or Doctor, or Parſon, (Titles of Honour and Deference heretofore), as ſome will Mouth it, is to ſet him, as a great Wit expreſſes it, Ten degrees below his own Servant. Whereas, if it be conſider'd, we ſhall find a great Reverence and Eſteem due to every faithful Miniſter of the Goſpel, in the words of my Text,--*He ſhall ſave both himſelf and others.* Where you ſee a faithful Miniſter is call'd a Saviour. Though God be jealous of his Honour, and will not ſuffer it ſhould be given to another; yet he ſeems content his faithful Ambaſſadors ſhould ſhare with him in this Title. Not that every one in that ſacred Office ſhall ſave himſelf; no, 'twas St. Chryſoſtom's Opinion, *Ex Eccleſiæ miniſtris non arbitror multos ſalvari.* I tremble to put it into Engliſh: But he that is faithful to his truſt, *In ſo doing, thou ſhalt--*; which yet is not from the Dignity of the Perſon, but the Virtue of the Office; God Almighty bleſſing his own Inſtitution

tution to this happy purpose. And truly, however this holy Profession be despised by the great Wits and daring Drolls of the Age, it has always had a very large Veneration in the World, and that by the greatest Personages of it, as well Heathen as others. *Josephus* in lib. 11. of his *Antiquit.* reports, That when *Jaddus* the High-Priest of the *Jews* went out to meet *Alexander* the Great, adorn'd with his Pontificals and Robes of Office, that great Emperor (before whom the World fell) struck with awe, fell down at his feet, and did him reverence. The great *Augustus* held it no less Glory, to be stiled *Pontifex Max.* than *Imperator*: And you all know whence the *Egyptian Mercurius* had the Sirname of *Trismegistus*. Among the Ancients the same men were Kings and Priests. And *Clichthovens* tells us, among the *Egyptians* 'twas the Custom, *Ex omni Philosophorum numero, To choose out of their Philosophers, Priests, but out of their Priests a King.* And the Poet testifies of *Anius*, that he was *Rex idem Hominum, Phœbique Sacerdos*. Insomuch, let none presume to despise that Sacred Office, which is not beneath the most Glorious Angel, or any of the Celestial Hierarchy. And let none of the Sons of men disdain to be of that Imployment of

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which

De vit. &
mor. sacerdot.
p. 9.

Virgil.

which the Son of God was. However unjustly despised, let us esteem it the far greatest Honour we are capable of in this World, and endeavour to credit that, as that credits us.

Nor since those cursed dismemberings of Church-Revenues, is this the way that takes more to Wealth than Honour, *Dat Galenus opes, dat Justinianus*—and much good may they do them—But yet that those gleanings which remain of a prodigious Avarice (for in many places they can be call'd no other) should be look'd on with a malevolent aspect, this is no less sad than strange. And pray, whence is it, That a Clergy-man, who has spent his Time and Fortune too in the Schools of the Prophets, in order to be beneficial to the rest of Mankind; who, if he had turned that way, has parts and abilities sufficient to have advanced him to as much Honour and Wealth as some others arrive to; that yet after all this, be envied a small Annuity during life, narrower it may be than that of some ordinary Mechanick? That I suppose the truest Reason assign'd by our blessed Saviour, *Ye are not of this World, and therefore the world hates you*. Now, how consonant this is to the Interest of true Religion, let any sober person judg. Religion is observed

served to flourish or fade always, as the Priests and Ministers of it do. Insomuch 'twas said of *Julian*, when he rob'd the Church of her Revenue, that he did not only *occidere Presbyteros sed & Presbyterium*, kill the Ministers, but (what was a prodigious flight of witty Malice) *the Ministry it self*. And 'twas a grave Observation I have met with to this purpose, *That as long as the Gentile-Priests had any maintenance and respect lest them, so long their Superstitions continued, even under Christian Emperors ; but as soon as Theodosius deprived them of that, Gentilism presently vanished, and expired like a Lamp whose Oyl was consumed.* And truly, whatever some invidiously pretend of the Ignorance of some, and the Scandal of others of the Clergy, 'tis undoubtedly the uncertain slender maintenance in Cities and Corporations, that has been the true cause of so much Schism and Fanaticism as is now among us: A Remedy for which can never be expected till there be some settled Provision in this particular.

So then this is not the meaning of the words, *Thou shalt save thy self*---No, we may too truly say with the Apostle, *If in this life*
F 2
only

only we had hope, *Miserabiliores sumus omnibus filiis hominis;* so Tremelius. But then this *saving our selves* must be understood, of *saving our Consciences* here whole and entire; feasting them with the most excellent Banquet of Peace and Tranquillity, and a sence of having done our Duty; and the saving our Souls in the other World, a securing a most glorious and blessed Eternity to our selves, with our great Master in Heaven. And truly this is a very high and a very great Encouragement. And how should the Apostles care be ours, *ut non periret corpora, ut beat down our bodies, lest that by any means, while we preach to others, we our selves become cast-aways.* Faithfulness to his Person and to his Doctrine, is the only way for a Minister to secure his Salvation; in which, if he miscarries he is undone for ever. And I should humbly conceive, That Interest (especially in so weighty an affair) should be more powerful than the most melting Oratory, to engage you to your Duty; and that intreaties in this matter would be altogether needless and impertinent; *You shall save your selves:* But not only so. In the

Second

Second place, You shall save others too, *Them that bear thee.* Where you see, that the Salvation of your Flocks, depends very much upon your Faithfulness to them and to your selves. And would it not be a dreadful thing, if to your own intolerable guilt, the Damnation of an whole Parish should be charg'd too upon your Consciences for ever. 'Tis no mean thing certainly, to be a Minister of the Gospel; the consideration of which made many of the holy Fathers to tremble. *St. Chrysostom* calls it, *Onus Angelicis humeris formidandum.* And *Cassianus* tells us, It made *St. Ambrose* hide himself (when they were about to Consecrate him a Bishop) and three times fly from *Milane*, and after he had travelled hard all night, miraculously found himself the next morning at the very Gate of that City he endeavoured to avoid. Did he seriously consider what it is he undertakes, he could hardly sleep quietly one night all his Life after, there is so strict and severe an Account at last to be required at his hands: Not that Success is a Ministers Duty; We may not sin, if our People won't be better'd and improved *i. e.* If we faithfully warn

Holy Court.

warn them, 'tis their fault; and we can't
 2 Tim. 2. 24, help that. The servant of the Lord, says the

25. Apostle, *must be gentle to all men, apt to teach,
 in meekness instructing those that oppose them-
 selves :* If peradventure God will give them
 repentance, to the acknowledgment of the truth.

Where you see after a Minister has done
 his best, 'tis yet but a *peradventure*, if God
 will give them repentance. Though I must
 crave leave to mind you, that these words
 seem to be a certain Promise of success to a
 Ministers faithful discharge of his Duty ; He
shall save both himself and them that hear him.
 Which last words intimate what a peoples
 Duty is, in order to this great End, Atten-
 dance and Submission. Of which briefly.

i. A constant Attendance on their Mini-
 stry. They are to hear them ; And how can
 they hear them ; but by frequenting those
 lawful publick places, Consecrated to that
 purpose ? Not creeping into Chambers, or
 Barns, or Stables, places destin'd to the vilest
 Offices. 'Tis strange to observe the fluctua-
 tion of the humours of the giddy Multitude,
 who shall sometimes turn Churches into Sta-
 bles, and Stables back again into Chambers.

A Practice

A Practice that does not a little disparage Religion, and sink it low in the opinion of the Profane and Debauch'd, giving them occasion to account that a low sordid thing, which they shall see celebrated in so beastly a place. Truly 'tis not the least Indignity, our Brethren of the Non-Conformity, reflect upon the Church and King both, thus to seduce silly people into Parlours, and Halls, and Barns, as if they lived in the times of some Nero, or Dioclesian, and suggest that the true Christian Religion, were no-where purely profess'd but among themselves; not considering how great a sin Schism and unjust Separations have been by all holy men most justly accounted. *Non servatur unitas* Bacon's Re-
in credendo, nisi eadem sit in colendo, was sum.
 the observation of a grave and wise Man. So that 'tis the peoples Duty to attend their Minister, their own Minister that God and the Laws have set over them. The Apostle rebukes it as an ill custom among some in his time, The peoples *heaping to themselves Teachers, having itching ears.* Give your own lawful Ministers then the encouragement of your constant Attendance,
 left

lest you incur the guilt of weakning their hands in the Work of the Lord. But then,

2. There is farther incumbent on the People, Submission and Obedience. Hearing is often taken for Obeying; and unless you obey and follow what you hear, your hearing will but aggravate your condemnation. You should submit to them as such as are over you in the Lord, and yield up your selves to the conduct of their better Judgments in Religious Affairs, whose Profession, those things more immediately are, and who have had greater advantages of being better acquainted with them than you have. 'Tis sad to see how confidently illiterate ignorant people will often contend with their Minister. A great sin 'twas among the Jews to strive with their Priests; though nothing more common with such as would be thought the best of Christians; when, spiritual pride and conceitedness (this crying sin of the Times) is not a little dangerous, and requires no small watchfulness against it. You should therefore be docil and tractable, yielding a submissive Ear to your faithful and lawful Pastors and Curates; which I shall endea-

YOUR

vour to enforce upon your Consciences in the words of the Apostle. *Obey them who have the Rule over you and submit your selves, for they watch for your Souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.*

All that I have now more to add, is only this short *Parænesis* to my Brethren of the Inferiour Clergy. First of all,

That you would be perswaded into a conscientious practice of your Duty. Consider what most weighty moments depend upon it, what great encouragement attends your Fidelity. 'Twas the Opinion of some of the Ancients, That there was an Additional Coronet of Glory that shall be bestowed on three sorts of Persons, among which, Doctors are one, such as *Labour in Word and Doctrine*. However from a surer word of Prophecy, this we are certain of, That *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.*

*Ofor. Con-
cion. Tom. 3.*

Next of all I crave pardon to add one word to our Right Reverend Visitor, That he make it his business to see the Inferiour Clergy do

G

their

their Duty, and to take all earnest heed unto
Sess. 14. themselves and Doctrine. 'Tis serious Advice
 proposed by the Council (or, as a Great Man
Fas est & styles it, The Conventicle) of Trent, whose
ab hoste do- greatest excellency was observed to consist in
ciri.-- those good Rules it prescribed the Clergy,---
Monachunt Episcopi suos Clericos in quocunq; or-
dine fuerint, ut conversatione, sermone, & sci-
entia commisso sibi Dei Populo praeant---ne illud
Prophetae impleatur in illis, Sacerdotes Dei con-
taminant sancta & reprobant legem. And one
 thing farther deserves your Lordships, no less
 strict inspection, that there be no abuses creep
 into the Ecclesiastical Courts of this Diocess,
 to the shame and ruine of the Church; that
 it mayn't be so frequently heard, That what
 must be presented in haste shall be reformed
 by leisure.

I shall now ease your well-approved Pa-
 tience, in that serious Obtestation of our
 great Apostle to his Son *Timothy*; which you
 may believe I dare not in my own name or
 person do, but in the name of the great Ma-
 ster of us all---*I charge you before God and our*
Lord Jesus Christ, who shall judge the quick and
dead at his appearing and his Kingdom,
Preach

2 Ep. 4. c.
1. 2. v.

(45)
*Preach the Word, be instant in season, out of
season: Reprove, rebuke, exhort with all long-
suffering and Doctrine. Which God of his
Mercy grant we all do through Jesus Christ
our Lord ; To whom with the Father and the
Holy Ghost, be all Honour and Glory, World
without end. Amen.*

F I N I S.
